

of their bodies falls into vases placed underneath,
 and when all
 has dropped from them and they shrink and dry up
 he commands
 them to be taken down and buried, and with the fat
 and moisture
 in the vases they say he makes ointments with which
 he anoints
 himself in order to enjoy long life—which is his belief
 —and also to
 be proof against receiving harm from sorcerers."¹
 The Baganda of Central Africa used to kill men on
 various Customs
 occasions for the purpose of prolonging the king's life; in all
 cases observed
 it would seem to be thought that the life of the murdered
 man Baganda
 was in some mysterious fashion transferred to the
 king, so that to prolong
 the monarch received thereby a fresh accession of vital
 energy. the king's
 For example, whenever a particular royal drum had a
 new skin
 put on it, not only was a cow killed to furnish the skin
 and its
 blood run into the drum, but a man was beheaded and the
 spouting Human
 blood from the severed neck was allowed to gush into the
 drum, victims
 "so that, when the drum was beaten, it was supposed to
 add fresh ^der ^
 life and vigour to the king from the life of the
 slain man."² invigorate
 Again, at the coronation of a new king, a royal chamberlain
 was the king's-
 chosen to take charge of the king's inner court and to
 guard his
 wives. From the royal presence the chamberlain was
 conducted,
 along with eight captives, to one of the human shambles -,
 there
 he was blindfolded while seven of the men were clubbed to
 death,
 only the dull thud and crashing sound telling him of
 what was
 taking place. But when the seven had been thus
 despatched,
 the bandages were removed from the chamberlain's eyes
 and he
 witnessed the death of the eighth. As each man was
 killed, his
 belly was ripped open and his bowels pulled out and hung
 round
 the chamberlain's neck. These deaths were said to
 add to the
 King's vigour and to make the chamberlain strong and
 faithful.³
 Nor were these the only human sacrifices offered
 at a king's
 coronation for the purpose of strengthening the
 new monarch.
 When the king had reigned two or three months, he was
 expected
 to hunt first a leopard and then a bushbuck. On the
 night after

the hunt of the bushbuck, one of the ministers of State
 caught
 a man and brought him before the king in the dark ;
 the king
 speared him slightly, then the man was strangled and the
 body
 thrown into a papyrus swamp, that it might never be found
 again.
 Another ceremony performed about this time to confirm
 the king
 in his kingdom was to catch a man, bind him,
 and bring him
 before the king, who wounded him slightly with a spear.
 Then
 the man was put to death. These men were killed to
 invigorate
 the king.⁴

¹ J. Dos Santos, *Eastern Ethiopia* (London, 1911), pp. 27 sq.
 bk. "ii. chap. 16 (G. M'Call Theal's ³ Rev. J. Roscoe, *The*
Baganda,
Records of South-Eastern Africa, vii. p. 200.
 289). ⁴ Rev. J. Roscoe, *The Baganda* ^
² Rev. J. Roscoe, *The Baganda* pp. 209 sq.